

BOSTON RECORDER.

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XIX-No. 17.

RELIGIOUS.

THE MISSIONS.

For the Boston Recorder.

BRATTLE, FEBRUARY, 1834.

CHURCH, Chairman of the

of the M. M. S. S.

of the deacons of the

in Stoughton, very kindly offered his

services on the tour to Shipton.

at 10 o'clock Monday morning, and

table of a beloved Christian friend

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Stander, thirty miles distant. This village

has risen from almost nothing, within six

or eight years, to hold a respectable rank among

sister villages, and is fast increasing in numbers,

wealth, and intelligence. The Episcopal church

strikes the eye pleasantly—but is occupied only

a part of the time and perhaps not to the

greatest advantage of Episcopacy, or of vital

godliness. A Universalist society has been estab-

lished here, but is on the wane. The Free

Will Baptists and Universalists furnish a large

proportion of the preaching which blesses, or

rather curses this region. In Sherbrook, the

courts are held, and considerable business is

done—but the village is far less pleasant to the

eye than Lexington. Ascott, or more definitely

Lenoxville, ought to be made early a mission-

ary station—and the seat of a literary and the-

ological institution, which shall pour down salu-

tary influences on a wide surrounding region of

fine country.

For thirty miles further, we passed along the

beautiful valley of the St. Francis—often on the

very banks of the stream—and commonly, with-

in sight of it. Sometimes, the feet of the hills

are washed by its waters—and then, the hills re-

tire, leaving a rich interval, to be made richer by

its annual overflows. The bed of the River

is rocky—and in many places the rocks raise

their heads high above the stream, rendering it

useless for purposes of navigation, till British or

Yankee enterprise shall resolve to conquer the

difficulties, accumulated by nature—a conquest

that will one day be achieved. No lofty moun-

tains are in sight—that of Orford, which fills

the township in which it stands is 2,300 feet in

height—and overtops all other mountains in the

Province. On this the eye fastens with pleas-

ure—around its dusky top the dark clouds gath-

er, condense their contents—and thence, by all

directions to water the thirty valleys of the

before had so clear an idea of Elijah, on the top

of Carmel, looking at the little cloud, of the size

of a man's hand, as it arose, and distended, and

covered the heavens. The sun was shining in

his strength, as we passed over the "little hills,"

that like attendant servants, waited at the foot

of the lovely Orford. Suddenly, my eye caught

a speck of vapor floating upward, from some re-

turned glen; its curious aspect riveted attention. A

thin and almost invisible train of vapors followed

it—in a few moments it reached the summit of

the mountain—there it stood—rapidly enlarged;

—and within ten minutes, the whole mountain

was enveloped in thick clouds—the thunders

rolled—five minutes more, and the whole face

of heaven was wrapt in darkness and the rain

came down in torrents. In half an hour all

was clear, serene, and beautiful as Aurora in her

loveliest robes. This, thought I, is nature's

grand laboratory of storms. All this may be

familiar as "table talk"—to the dwellers among the

hills—but to a denizen of Norfolk County, it

had all the charms of novelty, and all the

grandeur of the sublime. Iardon me this short

excursion among the hills and vapors—and in

my next, I will carry you to Shipton.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

Yours, &c.

and the rich (in merit, or intellect, or good deeds)

set in a low place.

Moderate indulgence, or particular recreation

is a great aid to parental government, convin-

cing those governed, of the father's wish to see

them happy. While it elicits the child's dispo-

sition and taste, (very important knowledge for

his guardian) it assures him that even den-

ial deprivation is intended for his ultimate

benefit. After refusing an improper request,

never yield to unwearied importunity. Indeed,

where filial or maternal respect exists, there

will not be importunity. Sons more frequently

choose their own amusements, and improve every

opportunity of pleasure, while daughters, more

quiet in their temperaments, think solely of the

comfort and respectability of home. The fi-

gure attendant in illness, and the constant care

in health, devolve on daughters, and certainly

their pleasures should not be disregarded.

Heads of families ought to watch their own

temper, that equanimity and composure may

diffuse their blessings daily, and pervade the

circle at home. Nothing is more cruel than to

include a whole community in the punishment

of one individual; but this is the case, when a

family of children meet a frown or harsh word

from a father or mother, and the feelings of

one individual. Such a course dispirits and

grieves the innocent child, destroys the sym-

pathy for the erring brother; and although it

might effect much in political economy, it is un-

just, injudicious and ungenerous in a family

of children. Be cautious of irritating retri-

butions, that wound the feelings without bene-

fit; and of reverting to past errors long since

repented of. In Col. 3: 21, and in Eph. 6: 4,

this caution is repeated. "Parents, provoke not

your children to wrath lest they be discouraged."

In professors of religion a versatility of temper

is productive of much evil.

Why do children of religious parents ever

lose the memory of instructions received at

home? It seems that there must have been some

defect in early discipline, which undermined

parental authority; something detrimental to

filial and maternal respect, which implanted a

disrespect to religious truths. These with the

natural enmity of the human heart to religion,

carried them out into public life, to augment the

rank of skeptics, scoffers and infidels. On

what truth that one child who listened to the

morning and evening prayer, should deny the

religion of Jesus, to which we are indebted for

all our blessings in time and through eternity.

In the word of life, we may find rules of con-

duct for every situation; and while I earnestly

wish that these few lines should be read by the

young, I would refer all to the Holy Bible for the

knowledge, and to the throne of Grace for strength,

to discharge their relative duties.

For the Boston Recorder.

THE GOLDEN RULE.

If we are required to deny ourselves, even as

much as I have shown that I think we probably

ought, it would doubtless be for our interest to

do it. God never gives a command which it

would be injurious to obey. As we are to be

reasonable and conscientious, I believe, also testify

to the superiority of the pleasure of doing good,

to that of gratified appetite or pride. Expe-

rience likewise adds its testimony. Who have

been the happiest of men, if not those, who

have been the most self-denying? Our

self-denial?—It is not "more blessed to give

than to receive?"

For instance, a child denies himself of sugar

in his tea, or what is better of the tea also, and

the saving is applied to the instruction of a

heathen child, or to the support of a Christian

school, where he will hear of the true God,

and of the only Saviour, and will feel more

pleasure—more real satisfaction, than the

indulgence of his appetite would have done?

And would not the same thought afford more

an older person more substantial enjoyment than

the payment of a dollar often brings them?

But it is not in the least, or on the least

that individual perish in consequence of it,

how can I be clear of his blood? And if I ex-

pend the price of a Bible or a tract, thus, how

can I know that the ruin of some soul may not

be the result?—Will each reader seek the pro-

per answers to these questions for himself, and

some one give them to me?

I have now shown, in some degree, "how

and what" I think, respecting benevolent self-

denial. If the reader has been led to suppose

that I think it wrong to enjoy the good things

of this world, it will not be useless to remark,

that I think it wrong, when it would really

be injurious to us, taking our whole existence

into view—deprive us of more pleasure than it

would give us. On the contrary, I believe we

ought to receive them and use them with grate-

ful; and to "rejoice evermore" in the "loving

kindness and tender-mercy" of our God. And

though I often feel the perplexity which I have

expressed, it does not prevent my enjoying that

sweet peace and which always attends a con-

science of doing good to what God would have

us. I count his perfect service my perfect lib-

erty, his approbation my highest honor, and

his favor our sublimest joy. May we learn

how to obtain that liberty, that honor, and that

joy, which they be the present and eternal

portion of the reader, and of

For the Boston Recorder.

INFANT SCHOOLS.

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gun, and we are assured that their benevolent charity will not grow cold.

There is in Paris a third very respectable and well conducted society, the Society of Evangelical Missions. Its object is the evangelization of France, which is its object, but the evangelization of idolatrous nations; it would, therefore, be foreign from the subject we are now examining, to mention facts relative to this society.

It is sufficient, to say that it has sent several missionaries to South Africa, and that it excites continually increasing interest among our churches.

But a new society has been recently formed in Paris which is worthy of the most serious attention of the friends of the Gospel, and which involves, perhaps, the future religious destiny of France; it is the *Evangelical Society*. It originated only last year; it is hardly born; it is small, feeble, almost unknown; yet there is before it, if the Lord deign to bless and protect it, the greatest, most extensive, most glorious prospects. May it be as the grain of mustard seed, which is at first the least of all seeds, and becomes afterwards a great tree, under whose branches the birds of the air find shelter.

The Evangelical Society, the want of which was felt for a long time, is established under the patronage of the most honorable and pious Christians of Paris. The object of their labors is similar to that of the founders of the American Home Missionary Society. It is destined to labor in our own country; it will occupy France, and France only; it will cause the Gospel to be preached to all, to Catholics as well as Protestants, infidels as well as the slaves of superstition. It is to send every where, in our provinces, colporteurs and evangelists; to open Christian schools; to found Christian churches; in a word, its object is, to *Evangelize France*.

I refer to my next letter for the development of a plan connected with the society, which deeply affects the religious prospects of thirty millions of Frenchmen. I ask, in advance, in behalf of this important matter of which I am presently to speak, the attention and Christian sympathy of your readers.

I am, &c. G. D. F.

Revivals.

Abstract of Intelligence respecting Revivals of Religion, received during the past and present weeks—prepared for the Boston Recorder.

MAINE.

Hampden.—The church is destitute of a regular pastor, and has been for two years. From the first of Nov. last, they have had a stated supply of preaching from members of the sen. class in the Theological Seminary. The church consists of about forty members. Eight are males. The Congregation meeting with them, has not exceeded one hundred during the winter. Previous to the first of March, a stated meeting had been held for several weeks, once, twice, and sometimes more frequently each week. The church had had no stated meeting since the first of March. On the 26th of Feb., a stated meeting was held, and nearly every family in the society had been visited and conversed with on the subject of religion. The first Tuesday evening of the present month, a protracted meeting commenced which continued till the close of the following Sabbath. At the close of the meeting, more than twenty were found willing to bow down before God, and confess their sins. The work did not stop with the meeting, nor does it yet cease. About thirty now indulge the hope that they have passed from death to life. Ten or fifteen others are inquiring. A general solemnity appears on the minds of many. *Mirror.*

Cadise.—A letter from Rev. Wooster Parker, to the Editor of the Portland Mirror, dated April 10, 1834, says:

While the Spirit of God has been visiting this and other sections of this State, we have not been passed by unobserved. Six months since, many drops fell among us, but our faith soon failed, and the cloud of blessing passed by. On the 26th of Feb., we determined to hold a protracted meeting, to commence with the monthly concert for prayer. March 3. The intervening evenings were spent in prayer, and the meeting commenced and continued, with the exception of half a day for nine days. We very soon had evidence that the Spirit of God was in the midst of us. Our meetings were full and solemn, and one and another was disposed to inquire, "What shall I do?" The meetings excited general attention throughout the village, and many, who were not accustomed to meet with us, came to see and hear. Some, perhaps, might ridicule, but many heard candidly, and some were pricked in the heart and made to rejoice. The work advanced very gradually, and without unusual excitement; some eighteen or twenty are indulging more or less hope, that they have been born again, others are anxious, and we hope the good work is still in gradual progress. Of a truth it can be said, that there never has been so interesting a time, as this, never a time when religion has been a subject of such general conversation—never a time when opposition to evangelical religion seemed so fruitless and foolish, and never a time when so many were brought to feel the power of truth and of God's Spirit, as to rejoice in the hope of heaven through the blood of Jesus Christ.

Bangor, Me.—Our revival goes on silently, but is evidently moving onward. At Castine, Prospect, and Brewer, the work is making conquests in the very camp of the enemy. *Id.*

Brunswick.—The work of God does not cease. The college continues to be blessed. More than twenty of the students are said to give evidence of recent conversion; and there are several hopeful subjects in the town, among whom are numbered men of character and influence in society.

Oldfield.—We hear good news from this place. A revival of great interest and importance has been in gradual progress for some weeks. Several individuals have already committed themselves with the church, or are prepared for admission. We have the promise of a more detailed account of this work of grace.

Strong, Bath, East Machias, Bangor, Belfast, Eastport, and many other towns in that State have shared in the blessed influences of the Spirit, in large numbers. Churches are awakening—and much hope is indulged that throughout that large and growing State the work will become general. The Lord grant that such may be the case.

NEW HAMPSHIRE.

Sanbornton.—A friend has just informed us that a happy attention to religion has recently commenced in Sanbornton, during the season of a protracted meeting. He says that a gentleman, attached to Universalism, having learnt the design of holding the meeting, determined to spend an evening at home, and collect in writing, arguments by which to oppose the object. While thus engaged, his mind was arrested with the conviction that he was wholly wrong; and abandoning his purpose, he became distressingly anxious for his soul, lest he should perish. After several sleepless nights his mind was relieved, and a thorough and happy religion was in his feelings and opinions has followed.—*Chr. Watchman.*

Several of the most important churches and towns in that State have recently been blessed with revivals, and still the glorious influence is descending. The Baptist Register furnishes of late much cheering intelligence of the triumphs of truth in the Granite State.

VERMONT.

There, the hallowed influence is descending in glorious effusion in many places. Among others, Middlebury, West Randolph, Jerico, Bridport, &c.

New-Haven.—The Rev. E. Mead was ordained here in January last, soon after which the church was roused to prayer, social meetings and family visiting. The work appearing prepared, a protracted meeting commenced Feb. 11th and continued two weeks, with the

exception of one day. Every day, after the first two, sinners were hopefully converted to God, making about 50 in the whole. Mr. Mead wrote these particulars to the N. Y. Observer, March 31st and added: "The revival has continued since the meeting. There have been more or less hopeful conversions every week, and now the whole number since the meeting was appointed is more than 80."

MASSACHUSETTS.

At Marlborough an extensive revival has been, and is still enjoyed. It seems the work commenced at a protracted meeting held by the Baptist Church; and which was followed by similar exercises in other churches, till the work became general in the town. Rising of 150 are believed to have been converted.—*Ch. Sec.*

In Newburyport, great accessions have been made to the number of believers. Not far from 800 souls are hopefully redeemed. During this work, some very striking instances of awakening have occurred among the most hardened and outrageous enemies of God and righteousness.

A poor old fisherman, while out in his boat alone, apparently without the use of any means but reflections suggested by the Spirit of God, was brought to a knowledge of the truth. Upon his returning home, being unable to read at all, he immediately began to learn, and such was his ardor, that three days he was able to read of that Saviour whom he had learned to love.

An individual who was bitterly opposed to religion, in a moment of phrenzy resolved to go and drag his wife, who was a pious woman, out of the meeting-house publicly. He was rejoicing within himself as he went to execute his purpose, at the glorious deed which he was about to perform. When he reached the church, he thought he would stop a minute and gather fresh courage and coolness. He heard a voice in prayer, and the prayer was the means of his awakening. He abandoned his purpose, and when he returned with his wife, asked her to kneel down, and pray with and for him. Another individual, a young man, notorious for his wickedness, and a leader in riots, sent in a note at the protracted meeting in these words: "An only son requests prayers." He then went and joined his companions in a drunken debauch. There he laughed at his trick, and told them he supposed they were now praying for him. The prayer was offered fervently, and very soon after the young man was converted.

West Springfield, Ireland Parish. Extract of a letter from Rev. B. Willard, to the New-York Evangelist, dated Northampton, April 12, 1834. "I attended the first ten days of a protracted meeting in Ireland parish, West Springfield, in the Baptist Church. It commenced with fasting. On the 5th day, which was the first fast, we endeavored apostolically (as in Acts 13. 3.) to 'set apart' Brother Hosea Howard, by ordination, to the work of the ministry. He has just completed his studies at Hamilton, and is designated as a Missionary to Burnham. During my stay, 50 professed converts, and among them two men over 70 years old, who had opposed, came, broken down, into the inquiry room."

RHODE ISLAND.

The churches in that land of Roger Williams, are beginning to arise, to pray, and to act. In the city of Providence the revival has been peculiarly blessed. Thirty students of the University have been made subjects of its influence.

In the report of the late Baptist convention in this state, the following facts were communicated.

Rev. Mr. Choules, of New-Bedford, gave an account of an interesting and powerful revival of religion in that place, and Fair Haven. He stated that about a thousand persons had been hopefully converted. Between 40 and 50 had united with his own church.

Rev. Mr. Welsh, of Warren, gave an interesting account of the same kind, among his people and throughout the town. A large number had been added to the different churches.

CONNECTICUT.

The Christian Secretary of Hartford, informs us of the continuance of the mercy with which several towns in that State have for sometime been visited.

A communication from Mr. James T. Dickinson, dated April 3, 1834, published in the N. Y. Evangelist, gives the following information respecting the Revival in Norwich.

More than three months since, special meetings of the church were commenced for the purpose of praying for the influence of the Holy Spirit, from which time there was apparently a gradual increase of whatever is desirable in a church. On Saturday evening, March 1st, a protracted meeting was commenced, which continued till Wednesday, the 13th. This meeting will form a most important era in the history of many hundreds of Christians and converted sinners. Great stillness and perfect order prevailed. There was but little conversation, save upon the one great subject. At the time we did not know much of each other's minds, we were ascertained that in almost every mind there was a process of deep thinking and honest searching of heart going on, which we believe will do us good as long as we live, and long after.

A greater amount of religious truth was doubtless in the minds of the church, than could have been introduced by any ordinary means, however faithfully applied or long entertained. During the first four days the preaching was addressed chiefly to the church, and much in humility, much prayer, and the harmony of feeling and prayer, and the efficiency of effort. The church kept themselves "of one accord in one place," and looked steadfastly to the Holy Spirit for the blessing. The windows of heaven were now opened, and during the remaining seven days the number of conversions was very great. At the close of the meeting there had been about 250 hopeful conversions, and the number has increased considerably since. The converts are of all ages and classes. More than fifty are heads of families.

NEW YORK.

This vast portion of our union, sharing now in many parts of it in glorious revivals, Allegheny, Oswego, Delaware and several other counties are now rejoicing in the copious effusions of the Divine influence in the conversion of sinners.

NEW JERSEY.

Bordentown.—Rev. W. S. Hall of Camden, writes in the Philadelphia Christian Gazette, that a protracted meeting of nine days was held by the Baptist church at Bordentown, March 15.

Rahway.—The following account of the revival now in progress in Rahway, N. J. is from a letter to a gentleman in N. York, dated Rahway, April 1st.

You have heard of the blessed work of grace wherewith God has been pleased to favor this place. It may be gratifying to hear the particulars. Some of the fervent followers of God had been engaged for weeks in supplicating the outpouring of the Spirit, and many were praying for a female weekly meeting for prayer, having in view a object in view, had continued for six months—yet God appeared to hide himself. Appearances were becoming more unpropitious—inroads were made which were appalling—the effect of these unfavorable indications was salutary, it taught us the lesson of putting our reliance solely upon God, to feel that only He could dispel the gloomy cloud. At this juncture, Rev. David Nelson, of Missouri, visited, very unexpectedly, this place. A protracted meeting commenced the last week in January, which lasted the week out. Here the first of Providence was manifested—the roads on the first day were impassable, but the wind suddenly changed, and the mud became a pavement for the people to go up and worship God in the beauties of holiness. The effect of these services was very happy; the long expected influence of the Divine Spirit were suddenly poured out on high; the meetings became intensely interesting; the influence upon those who professed godliness was of the most delightful nature; mutual allegations and misunderstandings were soon melted down by the love of Christ shed abroad—I do not mean there was any public confession, but apart and silently, they forgave and were forgiven. The revival continued in great power after the protracted meeting. Indeed the power of the work was greater for a few weeks after. At one period of its history, the town was shaken to its foundations, and seriousness pervaded every bosom. It is interesting still, but not by any means so mighty in its control. About 175 have professed to indulge a hope; of these, 120 will unite with the church on the next Sabbath; the remainder at the next quarterly report of the communion season.

There are several interesting features of this revival—one half of its subjects, within a small fraction, are male, from 17 up to 60 years of age. Many of the most intelligent and influential men in the community are the trophies of redeeming mercy. Men of 50 and 60—at all ages of manhood—give delightful evidence of regeneration; whole families have been brought in—some, renouncing their infidelity and notions of great solemnity, and entering the way of a precious land of young men are the hopeful subjects of this visit of the Spirit. The female boarding school, under the superintendence of Mr. Burnham, and which commenced only last summer, has been wonderfully blessed—baptizing and uniting several of its scholars.

All the young ladies in the family who were with him at the commencement of the revival, are in the judgment of charity, pious. His day scholars were graciously visited—a large proportion of the scholars in the school, and several individuals who were not in the habit of attending daily service, have been arrested by the Spirit of God, and brought to trust all upon a slighted Saviour.

We have since learned that at the last communion 120 persons were admitted to the Presbyterian church, the fruits of the revival in which brother Nelson of Missouri labored in the winter. Upwards of 60 of them were baptized, showing how large a proportion had not been born of religious parents. The occasion was of great solemnity, and interest, and the change in the moral aspect of the place surprising, glorious to God and happy for man.

MORRISTOWN, Elizabethtown, and some other places in this highly favored state, revivals are now widely enjoyed. They prevail with increasing power.

OHIO.

Extensive revival interest in progress in the northern part of this state. In one county it is estimated that more than twelve hundred have been hopefully converted within a few months. Several of the churches in Cincinnati, [particularly Rev. Dr. Beecher's and Rev. Mr. Gallagher's] are particularly enjoying the reviving influence of the Spirit of God.

Cleveland, April 1. There are but few churches in the west, that occupy stations of so much importance to the interest of religion, as Cleveland. Standing at the northern gate of the valley, through which the people of other lands and other tongues are daily entering, by sea and land, and where the eastern emigration rolls along its ever-growing tide, how important is it that this church should stand firm as a rock, to break the waves of infidelity that lift up themselves to go over our land.

The last few weeks have been a season of most interesting and important religious activity, and the church has been blessed with a flourishing branch of Zion. Their house of worship has been completed, and on the 26th of February, was dedicated to the Father, the Son, and the Holy Ghost.

On the evening of the same day the exercises of a protracted meeting were commenced, which continued nineteen days. The meetings were characterized by fixedness of attention and deep solemnity. The brethren of the church were active in the discharge of those duties which appropriately belong to laymen, in connection with ministers of the gospel. Female prayer meetings were well sustained, and attended with the happiest results. The preaching was emphatically doctrinal. Religion was presented to the people as a practical concern, and its doctrines as instructions to teach men what they should do in youth and manhood, and where they stood, to have the strength to do the will of God, as subjects of his moral government.—*N. Y. Eccl.*

Austintown.—Rev. Henry Cowles to the Editor of the Ohio Observer, March 19, 1834.

Among other results of the meeting have been the apparent conversion of more than one hundred children in youth and manhood, and many of them among the most influential men of the vicinity. Those who came in from other towns enjoyed a rich share of the blessing, and have gone home as we since learn, carrying with them the spirit of Christ and of revivals.

The standard of piety and holiness of Christian action has been raised; and Christians realize more fully than before, that they have something to do for the conversion of sinners and the salvation of the world, if they mean to maintain the possession of godliness. An honorable testimony has been borne to the purity of our religion, by public confessions of a neglect of duty. Christians have confessed and mourned over sins which never troubled the consciences of an unbelieving world.

About twenty men resolved to commence family prayer; and every individual present the last day gave the temperance pledge. The ultimate effect on the state of our churches seems to have been truly reviving and restoring. Our experience therefore goes fully in favor of such efforts; but it also impresses the solemn conviction, that the church should first stand up the high-way, and take up the stumbling block out of the way of God's people."

INDIANA.

In this state, several protracted meetings have recently been held with happy results. We have cheering accounts of the religious state of things in Michigan.

KENTUCKY.

Progress of the revival in Lexington, from the Western Luminary.

Since our last paper was issued, both the Presbyterian churches in this city have received a considerable accession. The Sacrament of the Lord's Supper was administered at the Nic Chord church on Sabbath last, and twenty-two persons received to the communion of the church on examination and public profession of their faith in Christ. Fifteen have been received into the first church since our last day of publication.

The commencement and long-continued progress of the revival in Lexington, in our land, is most interesting in connection with the history of Unitarianism in the valley. It was in this polite and literary city, that the late Dr. Holley, President of Transylvania University, a most devoted and learned man, and a man of talents and learning, disseminated the poisonous seeds of Unitarianism; and by his sneers brought reproach on revivals, and on some of the most devoted and useful clergymen of our country, and thus on the pure religion of the good Jesus.

The revival was extending in several of the adjacent towns and counties.

VIRGINIA.

At Staunton, in this state, more than a hundred have been received into the Presbyterian church within a few weeks, on profession of their faith in Christ. Glorious revivals have been everywhere since of late. Rev. Mr. Burdette, of Staunton, has been recently received into the First Presbyterian church in Richmond, on examination.

BOSTON RECORDER.

Saturday, April 26, 1834.

DECORUM IN THE HOUSE OF GOD.

In the view of thoughtful Christians there is a number of painful habits indulged in by the professed worshippers of God both in the city and in the country on the Sabbath. One is the habit of standing on the threshold or steps of the church for 20 or 30 minutes before the service commences, obviously for the purpose of receiving or communicating the news, or of making observations upon the individuals who are entering the sanctuary. Such persons seem to have forgotten the declaration, "Holiness becometh thine house, O Lord, forever." Another objectionable custom is putting the hat on the head almost at the instant the worshipper leaves his pew, and wearing it through the whole or half the length of the aisle. Why does he not wait till he reaches the threshold before he covers his head, just as he invariably uncovers it when entering the church. This habit is very common, and gives to the sanctuary the appearance of a legislative hall.—Again, our ears are not unfrequently stunned, particularly in the country, at the very moment the prayer is closed, and sometimes before, by the violent throwing down of the benches. If they must be raised for the convenience of the worshipper during the prayer, why not wait till the prayer is closed, and then drop the seats gently? In multitudes of churches, the boys and other persons who sit in the galleries prepare themselves during the last singing to give a general rush for the door at the instant the blessing is pronounced, and sometimes before. We have known repeated instances of a premature start, where the clergyman was compelled to stop before the benediction could be uttered, till the galleries were cleared, and the boys were in the streets. We know of one congregation where the excellent habit prevails of an orderly departure from the sanctuary—those sitting nearest the doors first going,—and others successively. In our city congregations in the afternoon, the Sabbath school children are exceedingly restless, and seriously disturb the preacher if they do not the hearers. If there is no violent outcry or perfectly audible noise, there is a continual murmur or buzz, as of bees, which is grating to a delicate ear and to delicate sensibilities. Perhaps this evil is without remedy—the children being confined for so many hours on the Sabbath.

One has no power, his hands are numbed or cut off. Another ready to spring, is drawn away by the splendor of a gold-fish which darts by. Some are hanging to spars, waiting for a deeper conviction of their danger. Others are attracted by glittering bubbles which float just before them, either hiding the Life Boat, or by reflecting the rays of light make it appear diminutive. And so on to the end of the parable.

We again repeat, we hope it will be printed in a tract form and circulated. We hope also a work so eminently calculated to make practical Christians as Abbott's Magazine, may be found in every Christian family in our land.

Parley's Every Day Book.—Parley's Magazine.

The writings of Peter Parley are two well known, to need any commendatory notice from us. We will simply say, the *Every-Day Book*, is chiefly made up of scraps collected from various sources, calculated for amusement and instruction, containing some fifty pages of "Sabbath Lessons." The Magazine, is a neatly bound volume, containing the numbers of that volume for a year.

The voluminous works of Peter Parley are exerting a mighty influence in the formation of the character of the rising generation. On him rests a weight of responsibility, which eternity alone can estimate. The facts which he narrates ought to be strictly true, and their moral and religious influence decidedly good. We have the charity to believe he always intends they shall be so; but the increasing and insatiable demand for his books have sometimes induced him to usher them forth without sufficient care, and errors both in fact and in morals have sometimes escaped. His works ought all to be thoroughly revised, by a judicious, learned, and Christian critic. This Parley owes both to himself, and to the Christian public. The alterations should not be such as will take away the Parley style and the Parley interest; but such as the author himself would approve when pointed out to him; or such as he would himself make, did his time and his health permit.

It is peculiarly gratifying that at this day, so many who are capable and are willing to write children's books, are persons of learning, taste, and more than all of practical, humble yet joyful, evangelical piety. We hope our Abbotts and our Galland's may be multiplied.

We wish also that those who teach our children to sing, or are otherwise engaged in the education of their feelings, may all be men of singular piety.

Southern Magazine.

A prospectus for such a work has been issued from Charleston, S. C. It is designed in a measure to take the place of the "Southern Review," which, for want of patronage, has been discontinued. The magazine is to be more miscellaneous and popular in its character. It will consist entirely of original matter, embracing all subjects of general interest, and exclusive of controversial divinity and party politics, accompanied with criticisms upon the productions of the day, and notices of the most important events. We have a pledge, in the name of T. S. Grinke being associated with it, that the cause of the Bible and of evangelical religion will not be forgotten. Mr. Grinke has done more than any other man, and we may almost say than all other men, in the last few years, to introduce the Bible as a classic into our higher seminaries; and as a branch of study into our academies and schools.

Annals of Education.

The principal articles in the April No. are on the Power of Expression, the Effects of Discipline, Manual Labor Schools, Lane Seminary, Hints to young teachers, extremes in Education, Nautical schools, premature college education, &c. There is great variety as well as good sense in the articles. The editor has concluded to go on with the present volume. A number of sets remain unsold, at \$12 a single set, or \$10 for two or more sets. We hope the community will not only barely sustain this important publication, but afford it a liberal patronage.

"The house old Nick built."

This is a striking series of wood cuts, representing the distillery, the people's corn, alcohol, the grog shop, the rum seller, temperance, perversity, conscience, state laws, God's Law. On the bottom of each page are lines beginning "This is the house old Nick built." "This is the malt that lay in the house old Nick built." &c. It is published by Oliver Steele, Albany, and is put at one shilling a single copy, and six cents by the hundred.

Slavery in Tennessee.—A clergyman writes from Athens, Tenn. to the editor of the Lexington Luminary: "Our state is at this moment greatly agitated with the elections for the approaching Convention. The subject of Slavery every where in Tennessee is freely and anxiously discussed, and all our districts, there are candidates running upon the question. And the present prospect is that they will be elected—large majority of them certainly. It is depended alone upon the Tennessee, our Convention would most certainly abolish Slavery in the West there is very heavy moral agent."

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